

THE
ANTI-SLAVERY RECORD.

VOL. I.

APRIL, 1835.

NO. 4.



"Take them back, since it must be so; I am determined to be faithful to my brethren and to my God."

TOUSSAINT L'OUVERTURE.

The friends of the enslaved are continually told that the Africans are an *inferior race*. If this were true, it would be no good reason for enslaving them. But it is not. The world may safely be challenged to produce a nobler character than that of Toussaint L'Ouverture—the George Washington of St. Domingo. Calumny has striven to paint him a monster.—She has brought the printing presses of both continents to her aid—but in vain.

Vol. I.

Toussaint was born in slavery, but his soul could not be bound. When his countrymen, who had gained their liberty by the proclamations of Santhonax and Polverel, were in danger of losing it by the intrigues of their former tyrants, he was selected as their chief. With reluctance he left the bosom of his family, to which he was most tenderly attached. He gave union, energy, and a wise constitution, to his countrymen. By his bravery he repelled every foe, and put an end to civil and insurrectionary wars. When Bonaparte sent an immense armament, in 1802, to bring the people back to the old yoke, he was firmly seated in their affections, and relying in him, they bid defiance to their invaders. Bonaparte, it seems, had obtained possession of the sons of Toussaint, and included them in the splendid bribe which he sent by Le Clerc, to buy over the negro chief; hoping, by this detestable policy, to make an easy conquest.* He was mistaken. Toussaint met his boys with the heart of a father, but immediately sent them back, with a letter to Bonaparte, the spirit of which will be shown by the following extracts.†

"CITIZEN CONSUL,

"Your letter, of the 27th Brumaire, has been transmitted to me by Citizen Le Clerc, your brother-in-law, whom you have appointed *Captain General* of this island, a title not recognized by the constitution of St. Domingo. The same messenger has restored two innocent children to the fond embraces of a doating father. What a noble instance of European humanity! But, dear as those pledges are to me, and painful as our separation is, I will owe no obligations to my enemies, and I therefore return them to the custody of their jailers.

* * * * *

"You ask me, do I desire consideration, honors, and fortune? Most certainly I do, but not of thy giving. My consideration is placed in the respect of my countrymen, my honors in their attachment, my fortune in their disinterested fidelity. Has this *mean* idea of personal aggrandizement been held out in the hope that I would be induced thereby to betray the cause I have undertaken?

* Seven years previous to this, Toussaint sent his sons, then seven and nine years of age, to Paris for education. They were put under the care of a tutor, named Coisson. Bonaparte used this man as a tool to prepare the boys for his purpose. The tutor and his charge having been sent out with Le Clerc, Coisson wrote from Cape Francois to Toussaint, who was then at his country seat at Ennery, saying, "the first Consul sends by me your two sons, and certain important despatches. Your sons will be with you to-morrow, provided you will give me your word that in the result of your not complying with the wishes of the first Consul, they shall be safely returned with me to the Cape." Toussaint gave his word, and, on the morrow, the boys, accompanied by Coisson, were with their fond parents. Toussaint had now a choice of three things. He might break his word and keep his sons; he might comply with the wishes of Bonaparte and keep them; or he might send them back. He would neither break his word, nor sell his country, and therefore chose to send them back. It was a proverb in St. Domingo that Toussaint L'Ouverture never broke his word.

† We quote from one of the periodicals of the year 1803.

You should learn to estimate the moral principle in other men by your own. If the person who claims a right to that throne on which you are seated, were to call on you to descend from it, what would be your answer? The power I possess has been as *legitimately* acquired as your own, and nought but the decided voice of the people of St. Domingo shall compel me to relinquish it.

"It is not cemented by blood, or maintained by the artifices of European policy. 'The ferocious men whose persecutions I put a stop to,' have confessed my clemency, and I have pardoned the wretch whose dagger has been aimed at my life. If I have removed from this island certain turbulent spirits, who strove to feed the flames of civil war, their guilt has been first established before a competent tribunal, and finally confessed by themselves. Is there one of them who can say that he has been condemned *unheard* or *untried*? And yet these monsters are to be brought back once more, and, aided by the bloodhounds of Cuba, are to be uncoupled and hallooed to hunt us down and devour us; and this by men who dare to call themselves *Christians*.

"Why should it excite your praise and surprise that I have upheld 'the religion and worship of God, from whom all things come?' Alas! that all bounteous Being, whose Holy Word has but lately found favor in your Republic, by me has ever been honored and glorified. In his protecting care I have sought for safety and consolation amidst dangers and difficulties, when encompassed by treachery and treason, and I was never disappointed. 'Before him and you I am,' as you say, 'to be the person principally responsible for the massacres and murders that are perpetrating in this devoted isle.' Be it so. In his all just and dread disposal be the issue of this contest. Let Him decide between me and my enemies; between those who have violated his precepts, abjured his holy name, and one who has never ceased to acknowledge and adore Him.

(Signed) "TOUSSAINT L'OUVERTURE."

Le Clerc, with his legion of disciplined and veteran soldiers, was unable to cope with Toussaint in the field of battle. He resorted to treachery. He promised *amnesty, liberty, and equal rights* to all. Toussaint was deceived. He and his wife were carried in chains to France, and there thrown into separate dungeons. It is probable that the day of retribution only will reveal the fate of Toussaint.

Whoever looks for the "horrors of St. Domingo," will not find them chargeable to Toussaint, nor to any of his color, till they had been goaded to desperation by the more revolting atrocities of *Christian white* men.

Let the reader ponder this, and ask himself, where is the evidence that the *black* man is by nature either mentally or morally inferior to the *white*?

WHAT HAVE THE PEOPLE OF THE NORTH TO DO WITH SLAVERY?

Nothing, if slavery is just and right. But if slavery is unjust, cruel, and wicked, they have much to do with it. If it were in China, they would have much to do with it. Why? Because the slaves are *men*. If there is, upon the farthest isle of the ocean, a tribe of robbers, murderers, and cannibals, we, here in America, have something to do with them. It is not consistent with the welfare of the human race that there should be robbers, murderers, or cannibals, any where. Again, as Christians, we are entrusted with a set of principles, which go to abolish such crimes, and are commanded by the Redeemer of the world to promulgate them. We have something to do, then, as long as there is upon earth a single man who has not been reached and won to righteousness by these heavenly principles. Have we, then, nothing to do in behalf of 2,250,000 of our fellow men, who, upon the same continent with ourselves, are treated by law and custom as beasts?—bought, sold, driven, flogged, and fed as beasts? Do we find ourselves bound by the constitution, which guarantees *our* rights, with our swords and muskets, to take away *theirs*, should they rise to claim them, and have we nothing to do with it? Are we called upon to give up fugitives from slavery on the bare claim of any southern man before any magistrate whom he may choose, and have we nothing to do with it? Is slavery perpetuated in the District of Columbia by the votes of our own representatives, and we have nothing to do with it? Is it extended to new states year after year, and we have nothing to do with it? Is America made the nurse of slaves, is her soil stained with an immense traffic in the blood, and bones, and souls of her own native citizens, and we have nothing to do with it? Is her name, dear to her free born sons as the bosoms that nursed them, made the by-word and jest of all Europe and the world, and we have nothing to do with it?

And who are they who ask, "what have the people of the north to do with slavery?" Why they are, 1. The slaveholders. *They* have their reasons. They like any thing better than having their consciences meddled with, especially such of them as were originally from the north. 2. Merchants who traffic with slaveholders. Some of them are afraid they will lose custom. 3. Politicians who are afraid that a shift of the wind will shift them out of office. 4. Preachers of the Gospel, who have a care for the fleece as well as the flock. 5. Some of them, too, are men who are sending missionaries to Palestine, and India, and China, men who are ever ready to raise subscriptions for the Greeks and the Poles, men who are saying to every nation under heaven, let us "pluck the mote out of thine eye."

We of the north have much to do with slavery, because God has given us power to abolish it. The slaveholders are men like ourselves. They are not proof against *truth*, and *thought*, and

feeling. If, in the kind and peaceful spirit of the blessed Gospel, we all take the side of the slave, assert his rights, sympathize in his sufferings, and speak him free so far as we have the power, what can they do? They cannot fight us, they dare not separate from us. Listen they must, and yield they must. God has made ice to melt when the temperature is above a certain point, and it might as well maintain its flinty hardness in a fiery furnace, as the people of the south theirs, after the people of the north are once kindled up to the natural temperature of our common humanity. E.

MORE FACTS SHOWING THE SAFETY OF EMANCIPATION.

We do not claim that there are a vast multitude of examples of such emancipation, so free and so full as we affirm to be just and right. For, unhappily, justice has been done to slaves only rarely and grudgingly; but we do claim, that *all the facts* which pertain to the subject are in favor of emancipation, the freer and fuller the better. Not a solitary fact has yet been produced, showing the danger of any approach towards justice—however large or sudden.

EMANCIPATION IN GUADALOUPE.

"Guadaloupe, in common with all the colonial possessions of France, partook of the convulsions with which the Revolution of 1792 so violently agitated the mother country. In February, 1794, the French Convention passed a decree, giving liberty to the slaves in all the colonies of France. This decree was carried into effect in Guadaloupe under certain local regulations called *la police rurale*, which was administered in the different districts of the island by commissioners appointed by the government. By these regulations the laborers were entitled to a fourth part of the produce of the estate which they were employed in cultivating, independently of their food, which was wholly furnished from the estate." The regulations proceed to state very minutely the allowances to be made in case of absence, sickness, &c.

"Under these regulations, agriculture appears to have flourished, and tranquillity was restored. In April, 1801, we have an enumeration of the plantations then under cultivation, amounting to 390 of sugar, 1,355 of coffee, and 328 of cotton, besides 25 pasture or grass farms."

"In the succeeding year, on the peace of Amiens, a powerful French force was sent to take possession of Guadaloupe, and to reduce the negroes to their former state of slavery. This attempt was resisted on the part of the negroes, and it was not till after a severe struggle, and the slaughter of 2000 negroes, that they were again brought under the power of the cartwhip."

"The order and prosperity which reigned during the enjoyment of freedom are proved by the reports of the commissioners. A letter from the supreme council of the colony to the commissary of one of the Cantons contains this remarkable passage. 'Continue, Citizen Commissary, to maintain that order in your canton, which now reigns universally throughout the colony. We shall have the satisfaction of having given an example which will prove that all classes of people may live in perfect harmony with each other, under an administration which secures justice to all classes.'—*Report from the Select Com. of the House of Lords, page 924.*

EMANCIPATION DOES NOT PRODUCE PAUPERISM.

"From an accurate return of the paupers supported in the British slave colonies from 1821 to 1825, it appears that in twelve colonies, among a population of 57,000 whites, there were 2,008 paupers, while among 114,000 free black and colored people, there were only 313. That is, there was one pauper to every 28½ whites, while there was only one to every 364 of the free black and colored."—*Ibidem, page 934.*

STRIKING INSTANCE OF THE CAPACITY OF EMANCIPATED SLAVES TO TAKE CARE OF THEMSELVES.

"It happened that several slaves took refuge from Martinique, where the slave trade is avowedly carried on, to St. Lucia, in 1829. This caused a discussion, the effect of which was to make it generally known, that, on a foreign slave's reaching a British Colony, he, by Dr. Lushington's Bill, becomes free; and in consequence of this discussion, several, exceeding 100 in number, came over in the year 1830.

Here were persons leaving a country of unmitigated slavery; persons precisely in the condition in which our whole slave population may be supposed to have been some thirty years ago, by those who maintain that the condition of the slave has improved; here were persons described by their government as *incendiaries, idlers, and poisoners.*

When I left the Colony in April last, some were employed for wages in the business they were best acquainted with:—some as masons and carpenters; some as domestics; others in clearing land, or as laborers on estates; while about twenty-six had clubbed together, and placed themselves under the direction of a free colored man, an African, one of the persons deported from Martinique in 1824. These last had erected a pottery at a short distance from Castries. They took a piece of land: three or four cleared it; others fished up coral and burned lime; five or six quarried and got the stones, and performed the mason's work; the remainder felled the timber and worked it in; and the little money that was requisite, was supplied in advance by the con-

tractor for the church, on the tiles to be furnished for the building. This pottery was completed—a plain structure, but of great solidity and surprising neatness. Thus had they actually introduced a new manufacture into the country, for which it was previously indebted to our foreign neighbors, or to the home market.

All this had been effected simply by not interfering with them—by leaving them entirely to themselves. They were mustered once a month, to show that government had an eye on them, and then allowed full liberty. One man only was sick in the Hospital, and he was supported by the contribution of his companions."

JEREMIE'S *Essays on Colonial Slavery*.

EMANCIPATION AT THE CAPE OF GOOD HOPE.

[From the South African Commercial Advertiser of Feb. 9, 1831.]

"We speak advisedly ;—*Three thousand* prize negroes have received their freedom, *four hundred in one day* ; but not the least difficulty or disorder occurred :—*servants found masters—masters hired servants ; all gained homes, and at night scarcely an idler was to be seen*. In the last month, one hundred and fifty were liberated under precisely similar circumstances, and with the same result. These facts are within our own observation ; and to state that sudden and abrupt emancipation would create disorder and distress to those you mean to serve, is not reason ; but the plea of any and all men who are adverse to emancipation."

THEY CANNOT EMANCIPATE—THE LAWS FORBID IT.

"—— But are you not aware, Sir, that in many States there are laws against emancipation ?" This was uttered with a most imposing air by a man who was defending Slavery under the *present circumstances*. "Indeed," replied his opponent, "but who make the laws?" "The Slaveholders, to be sure." "So I thought ; and the unfortunate condition of the poor Slaveholders, who have tied their own hands by such laws, reminds me of an anecdote. A lady somewhere in Virginia, on going out for a few hours, left some trifling matters to be attended to in her absence, by her little daughter. On her return, she found that all the things which were to be done, had been neglected.—"How is this, my dear," said she, "why have you not done this, and why not that?" "Because I could n't, mama." "But why could n't you?" "Why, don't you see, mama, I am *tied* to the leg of the table?" "Indeed, so you are, but who tied you to the leg of the table, my dear?" "Oh, I tied myself, mama!"

SPURIOUS ABOLITION.

"I am as much Anti-Slavery as you are."

Then I trust you have joined the Anti-Slavery Society, and

ranked yourself with Anti-Slavery men, according to the old maxim, that "birds of a feather flock together."

"Why—no—I've not done that—I don't like the *men*, but I'm as much Anti-Slavery as you are."

Indeed! You are as much of a Baptist as I am, but then you'll not go with the Baptists—O yes! as much of a Methodist as I am, but then you'll not show your head among the Methodists—as much of a Quaker as I, but you'll take good care not to be caught with the Quakers—as good a Presbyterian as I, but those Presbyterians—O! you'll not be seen with them!—as much of a Temperance man as I, but you'll not join the Temperance ranks—not you, O no—you don't like the *men*!

"But the Anti-Slavery men are so rash and inconsiderate."

Then you have joined them I trust, on the ground of "principles and not men;" and by the "exertion of a kind moral influence," tried your utmost to curb their rashness, correct their mistakes, and put the cause under a wise and judicious management.

"No—I've not done that—their measures"—

—O yes—I understand it, they are such a set of incorrigibles, &c. &c. that you have more hope of the slaveholders than of them. Well—but if you don't like their way of doing the thing, you probably have some plan of your own—some system of correspondence with slaveholders—some plan to show the superiority of free over slave labor—or some other scheme, by which you propose to do the thing.

"No, I can't say that I have—but I'm as much Anti-Slavery as you are."

Doubtless—doubtless—and as you have no plan of your own, I suppose you give something now and then, (in a silent way,) to aid us in our efforts.

"Not I."

You give something to the Colonization Society then—once the darling of your heart.

"Not of late.—The truth is, I don't exactly like either society; but I'm as much anti-slavery as you are."

Well, if you are a minister, you do this—you preach on the subject; you speak and pray about it, from time to time, in the church and prayer meetings, and especially on the Sabbath; and then, you open your pulpit to the abolition advocates, at least, the better and more moderate sort of them.

"Why—no—my people are so sensitive, that I haven't thought it expedient to agitate the subject—but I'm as much anti-slavery as you are."

Well, then, minister or not, you at least bring the subject into your family. You mention it at the family altar, converse with your wife and children about it, and take every method possible to enlist them in the good cause, as you used to do, for instance, in respect to colonization.

"No—I never mention these political things in my family—but I am as much anti-slavery as you are."

You take some anti-slavery periodical then, that you may keep pace with the progress of the cause, and circulate it also among your neighbors, who are *not* as much anti-slavery as I am.

"What that Liberator and Emancipator! No, sir—such papers are not needed at the north, they had better be sent to the south to those that have got slaves."

You have doubtless subscribed for one or both of these then, to be sent to some friend at the south that owns slaves; for instance, that brother minister that went down there from your town, and married a wife with *her* hundred negroes.

"No—I don't think it exactly belongs to me to meddle with other people's matters, but I'm as much anti-slavery as you are."

I suppose, then, when you hear men reviling abolitionists, and calling them "fanatics," "cut-throats," "incendiaries," "foreign emissaries," &c. &c., you always step right up and take their parts, and tell their revilers—"Hold, sirs—I'm as much anti-slavery as they are."

"No—I never do that—exactly."

Well, you at least make apology for them on such occasions.

"Why—I can't say precisely as to that."

You at least keep still then—you certainly do not join them in their cavils.

"Why—I—don't—know that I do, but—but—I'm as much anti-slavery as you are."

Most likely, and so when talking with abolitionists—myself for instance—your fault-finding, if you have any, is with slavery and slaveholders, and your apologies and allowances always on the side of abolition and abolitionists, on the common sense principle you know, that we always find fault with our opponents and apologize for our friends.

"No—I tell you the abolitionists are so rash—but then I'm as much anti-slavery as they are."

Well, then, you have done something in some way, and at some time, to aid the cause, most certainly. Come now, tell us what. Let us have the precious secret—come.

"Why—I've—I've—"

What have you—except it be to find fault with abolitionists? But, no matter—if you have as yet done nothing for the *poor slave*, you have at least done something for the poor free colored man at your door. You have vindicated, doubtless, the claims of the free to equal rights and privileges with the whites, and have used your influence to get them into schools, churches, mechanics' shops, &c., on equal terms.

"What amalgamate with —."

Or you have at least given something to help them establish schools, &c., for themselves.

"No—I don't know that I have done any thing special in this way, but then, I assure you, *I'm as much anti-slavery as you are.*"

Then, let me tell you, sir, your anti-slavery is one that does nothing for bond or free; (except to find fault with others;) it says,

indeed, "be ye warmed and filled," but it is an empty nothing *mere sounding brass and a tinkling cymbal.*

THE SLAVEHOLDING REVIVALIST,

ORIGINALLY FROM THE NORTH.

Mr. M——, of Boston, went to the south in the winter of 1834, a colonizationist. On his return, he came to the Anti-Slavery Office, subscribed for the *Liberator*, put his name down as a member of the N. E. A. S. Society, paid his two dollars, the term of membership, and then said, that he had just returned from the south, that he went there a colonizationist, but had not been there a week before he saw that that scheme was all a farce there, and in spite of himself, found the anti-slavery fever was getting hold of him. His friends, finding how he felt, told him he must keep whist on the subject—it would not do to express such feelings there; and he did so as much as he could. It was not long, however, before, having finished the business which called him there, he found himself in the stage coach, with his face homeward, and much to his gratification, in company with a certain Rev. Mr. R——, *formerly from the north, and noted in that region as a revival preacher.* He thought, of course, that he might in those circumstances, and especially in such company, give vent to his smothered feelings, and find a relief for his burdened, bursting heart. So he ventured to express his views on the delicate subject; but lo! he found himself, as he expressed it, *"in a hornet's nest at once."* Such a trouncing he never had from mortal man before, as from that preacher. He flew into a passion, and stormed, and raved, and quoted bible, and, in a tone and spirit befitting the duellist rather than the minister, said, in so many words, that *'he would turn out with sword in hand to put down any man that preached abolition, south of the Potomac,'* and so," added he, "I have done with colonization, and I wish to join the abolitionists."

Query.—Would Jesus Christ talk so? "By their fruits ye shall know them." Would Paul talk so? "If any man that is called a brother be covetous, or a railer, or an extortioner, put away from among you that wicked person."

WHY DON'T YOU GO TO THE SOUTH?

[Extract of a letter from Ohio.]

"We are constantly asked by our opponents, 'Why do you not go to the south? We are as much enemies to slavery as you are!' while at the same time they obstruct every effort that tends to inform the public mind, and when pressed in argument, we find that they, like Mr. Garley, 'go with the south.' This conduct in

free states lulls the conscience of the slaveholders, and rivets the chain of slavery. In proof of this, I give you an extract of a letter from J. G. Birney, of Kentucky, to a gentleman in this state. "I do trust, my dear sir, the Lord will make you eminently successful in raising up in *Ohio* a spirit among the people favorable to *immediate emancipation*. That, indeed, *must* be done before any large operations can be carried on in this state, (Ky.) One of the most formidable obstacles I meet with here is the pro-slavery spirit that as yet exists in Ohio, and the other free states. You can easily picture to yourselves with what exultation the slaveholder will quote against me the opinions of Dr. A., and Dr. B., and Dr. C., who, he will say, are eminent for learning and piety, and whose minds are free from the bias of interest, who live in a free state, &c. It is my firm conviction, that, if Ohio would rise as one man in the dignity of her great moral and intellectual power, and declare to the slaveholders of Kentucky—"You are wrong—your oppression is condemned by God, and shall meet with no favor from us," that the deathblow would be given to slavery, not only in Kentucky, but through the whole south. No chains could withstand the concentrated radiance of such virtuous action."

HOW SLAVEHOLDERS LOVE LIBERTY.

"How is it that we hear the loudest *yelps* for liberty among the drivers of negroes?"
Dr. Samuel Johnson.

Prof. Dew of Virginia, has gained immense popularity at the South, by his work in defence of slavery.

He declares it to be his opinion, that "a much greater number of Indians within the limits of the United States would have been saved, had we rigidly persevered in enslaving them." He eulogises the influence of slavery on the female sex. By possessing Slaves, says he, they "cease to be mere *beasts of burthen*." He denies the doctrine of Jefferson, that slavery makes tyrants of the masters and brutes of the slaves; and maintains, on the contrary, that it benefits both, and is favorable to republicanism! He has "no doubt that the slaves in Virginia form the happiest portion of its society." He says, "A merrier being does not exist on the face of the globe, than the negro slave of the United States."

It may be useful to see whether a man can proceed through 130 pages of such sentiments without betraying the unrighteousness of his cause.

He speaks of the spirit of liberty in the ancient slave-holding republics, and adds, "In modern times, too, liberty has always been more ardently desired by slave-holding communities."—Again, "We must recollect that our own country has waded through two dangerous wars—that the thrilling eloquence of the Demosthenes of our land has been heard with rapture exhorting to DEATH rather than SLAVERY."

What is this but a confession that slaveholders deprive their fellow men of their dearest rights, and inflict on them evils which they themselves consider worse than death?

Slaveholders, while they talk of the happiness of their *slaves*, most ardently desire *liberty* for themselves—they would rather *die* than bear the burden which they lay on their 'happy' slaves.

Thus they prove their own slaveholding to be a direct violation of the Divine precept, "Whatsoever ye would that men should do to you, do ye even so to them."

Prof. Dew seems to be aware of this inconsistency, and he falls into the following rhapsody to avoid it.

"The fact is, that all of us, and the great author of the Declaration of Independence is like us in this respect, are too prone to judge of the happiness of others by ourselves—we make *self* the standard, and endeavor to draw down every one to its dimensions—not recollecting that the benevolence of the Omnipotent has made the mind of man pliant and susceptible of happiness in almost every situation and employment. We might rather die than be the obscure slave that waits at our back,—our education and habits generate an ambition, that makes us aspire to something loftier—and disposes us to look upon the slave as unsusceptible of happiness in his humble sphere, when he may indeed be much happier than we are, and have his ambition too,—but his ambition is to excel all his fellow slaves in the performance of his servile duties—to please and to gratify his master—and to command the praise of all who witness his exertions."

God says, "Love thy neighbor as *thyself*." No, says the slaveholder. Thou mayest buy, and task, and flog, and sell, thy neighbor, and treat him as thou wouldest rather *die* than be treated, for the benevolence of his God has made him so pliant that he may bear it all, and still be happier than thou!

RECEIPTS

INTO THE TREASURY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

From Feb. 20th, 1835, to March 12th, 1835.

Ashtabula, O., Monthly collection, . . .	5 00	Perry, N. Y., mon. col.	7 00
Buffalo, N. Y., " " " " . . .	16 40	Peterboro, N. Y., " " " " . . .	10 00
Cooperstown, N. Y., " " " " . . .	3 00	Putnam, O., " " " " . . .	5 25
Cincinnati, O., " " " " . . .	10 00	Perry, N. Y., Anti-Slavery Soc. dona. .	9 00
Danvers, Mass., J. Winslow, . . .	1 50	Smyrna, N. Y., Maj. J. Dixon " " .	1 00
Farmington, N. Y., " " " " . . .	10 00	Wayne, O., Miss R. A. Babcock " " .	1 00
Hudson, O., " " " " . . .	6 00	Waterville, Me., Mon. col.	5 00
Hamilton, N. Y., " " " " . . .	3 00	Winthrop, Me., " " " " . . .	9 00
Irville, O., Mr. Lewis' donation, . . .	3 50	Warsaw, N. Y., " " " " . . .	6 00
Middlefield, O., Mon. col.	1 00	For Records sold at Office,	10 10
Middle Granville, N. Y., L. Mabbot, .	1 00	For Books and Pamphlets sold at Office, .	32 75
Murraysville, O., Mon. col.,	5 00	Collections by Rev. A. A. Phelps, Sa-	
New York, C. Durfee, for Record to be		rah Comes,	1 00
distributed in Sabbath Schools, . . .	5 00	Sherburn, Mass., Sabbath School, . .	1 00
do. E. L. Parsons, donation, . . .	5 00	" " " " A friend,	2 00
do. A monthly subscriber,	83 33	Kennebunk, Me., Dr. B. Smith, . . .	1 50
" " " " " " . . .	10 00	Dover, N. H., contribution,	36 12
" " " " " " . . .	100 00	" " " " Bill received in place of counter-	
" " " " " " . . .	150 00	feit returned,	5 00
" " " " " " . . .	600 00	Brooklyn, contribution at Mon. Con., .	2 25
Oxford, O., Mon. col. in college, . . .	3 00		
Onondaga Institute, Mon. col., . . .	35 00		
		Total,	\$1101 63